

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, May 6, 1865.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, LONDON,
ON SUNDAY, MARCH 5, 1865.

(Continued from page 260.)

6.30 p.m.

After singing and prayer, Elder E. F. Bird said he had desired an opportunity of bearing his testimony to the people. He testified that God had spoken from the heavens in these last days. This Work was of God, and would save and exalt all who obeyed it, and lived up to its requirements. We have the testimony of God's own Son, that they who do the will of the Father, shall know of the doctrine whether it be of God or of men. The Gospel was instituted to bring men back to the presence of God, and it was therefore only by yielding obedience unto it, that men could receive eternal lives.

President Wells then rose and said, I bear my testimony to you that what has been said is true, and I know of nothing more important than the Gospel that has been spoken of. To be in the same situation as the sects and parties of modern Christendom now are, is vanity of the worst kind; for, although Catholics and Protest-

ants profess to take the Bible as their guide, they are satisfied to read of blessings enjoyed by others, without aspiring to the privilege of enjoying them themselves. We read in the 4th and 5th verses of the 4th chapter of Ephesians, that "There is one body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism." How can this "one body" be reconciled with the multiplicity of bodies now existing? How can that "one spirit" animate those different contending sects, that "one baptism" be made to agree with the many forms of baptism now practised? I have lately read an interesting account of the confirmation of eighty cadets by the Bishop of London. The Bishop first asked them, to renew the promise made at their baptism when they were infants, and after this had been done, confirmed them by the laying on of hands. This then is the order of confirmation according to the Church of England, and if it is correct, it is most import-

ant for Latter-day Saints, nay, for all men to know it. But if we examine it, what do we find? Why, that the office of a Bishop pertains unto the lesser or Aaronic Priesthood. It is his right to administer in temporal matters, but he has no authority to confirm by the laying on of hands, that prerogative pertaining only to the higher or Melchisedec Priesthood. Yet, although the Church of England has neither the "one baptism," nor the "one spirit," she has the written word, and this, it is asserted, is able to make men wise unto salvation. But does not this attempt to satisfy the people, for the absence of the gifts and blessings of the Gospel, prove that the world is in the very position foretold by Isaiah? "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion." This is a true picture of the religious world. They hope that they have hope, they dream they have something tangible to bestow, when in reality they have not authority to administer one Gospel ordinance. I do not say that the Church of England is worse than others, perhaps it is nearer the truth than many other Gentile churches, but the Adversary heeds not how near men come to the truth, so long as they are not in possession of it. The Jews have become a hissing and a bye-word to all the nations of the earth, because they stumbled at the rock of offence that was laid in Zion; but, let the Gentiles also beware, for the stone will fall on them, even that seen by Daniel, which smote the image upon the toes, and became a great mountain, and filled the whole earth. The upright will gather out from Babylon, for "the testimony of Jesus is the spirit of prophecy," and the voice of God through his servants is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The set time of the Lord has now arrived. He has restored the Gospel with the

power and authority of the holy Priesthood, with Apostles and Prophets at the head, instead of kings, queens, bishops or presbyters, for nothing short of Apostolical authority can rule and guide the Church of Christ, and in their organization, as well as the ordinances of the Gospel, neither Protestants nor Catholics have adhered to Scripture, but have departed from the faith. What is Priesthood for, if it really has not the sealing power to bind and loose upon earth, and bind and loose in heaven? A man clothed with the authority of the Priesthood, has power to act as a savior to those who cannot act for themselves, and be baptized for those who have not had the privilege of being baptized while living here on the earth, nay, even to pass behind the veil as Jesus did, and preach to the spirits in prison. If we live our religion, we will find when we enter into the celestial kingdom, that the same relationships exist there as here, and that the law of endless increase will be carried out there. The promise given to Abraham was, that his seed should be as the sands of the sea-shore, or the stars of the heaven for multitude, in short, that his increase should be endless. Such an increase could not be realized here, as the whole world would not be commensurate with the scale of increase promised to Abraham alone. The prophecies also in relation to Jesus, both implied endless increase and pre-existence, and the difference between Jesus and us is, that He was begotten in the flesh by the Father, and we were not. To know God is life eternal. He is the Father of the Lord Jesus, and this knowledge will assuredly bring us nearer unto him. If we believe and obey what he reveals, we shall be founded upon the rock of revelation, and although storms come, they will not harm us, we shall stand secure, while Babylon shall fall, and great will be the fall thereof.

The kingdoms of this world, we are told, are to become the kingdoms of our God and of his Christ. Is it not reasonable to suppose that He would send warning before this takes place? Most certainly it is, for justice could not be vindicated if he did not.

Throughout the Scriptures of the Old and New Testaments, we have abundant proof to satisfy us in the position we assume, as to the necessity for the establishment of the kingdom of God, and the preparatory work that would take place before its establishment. The Lord speaking to the Prophet Malachi, says, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The Apostle Paul also says, "The fathers are not perfect without us." By the sealing power, then, will the earth be saved from the curse that would otherwise overtake it, and thousands and myriads in the spirit world, wait the hour when they will be redeemed by the ordinances of the Gospel, and the eternal power of the Priesthood. I thank God that light has dawned in the midst of worse than Egyptian darkness, that we have the same authority to preach the Gospel as the ancient Apostles had, and that the promise given by Jesus can be fulfilled by us, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The subject of the restoration of the principles of the Everlasting Gospel, also holds a prominent place in Holy Writ. Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." John the Revelator saw "An angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." But, if the Gospel be already on the earth, as all Christendom asserts it is, where is the need of another angel to restore it? The revelations of God to this generation inform us, that he took the Priesthood back to himself, and hence the necessity of an angel restoring it, that His purposes might be fulfilled, and the world know him, and thus receive eternal life. Although Joseph was not learned according to the wisdom

of man, by the aid of the Urim and Thummim, he was enabled to do what the educated could not accomplish. He had heard of Professor Anthon of New York, one of the greatest linguists of the age, and sent a copy to him of some of the original characters in which the Book of Mormon was written, with a request that he would translate them. I am told, that at that time Joseph was not acquainted with the words of Isaiah, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned," so that Joseph unwittingly fulfilled this remarkable prediction; for, when the professor was asked to decipher the manuscript, his answer was to the effect that the language in which it was written was unknown to him, and he could not read it, and then the book was translated by the gift and power of God. Time passed on, and this people were driven beyond the bounds of civilization, but still they prospered, and the earth has brought forth abundantly. The very existence of the Latter-day Saints is a miracle in itself, and as the Jews are a standing testimony to the truth of the Scriptures, so the Saints are a testimony to all people of the truth of the Latter-day Work. They have stood forth against the bitter opposition of the whole world, and lived and prospered in circumstances where no other people could possibly have existed. We bear our testimony, then, that this is the dispensation of the fulness of time, that the Everlasting Gospel is restored with the power and authority of the eternal Priesthood, and that it will continue to spread and increase until everything that is evil is rooted from the earth, and from the heart of man, and the Lord God reigns as King of kings, and Lord of lords.

Conference dismissed by singing and prayer.

The following evening a concert was given at the above hall. The singing

of the choir, under the able direction of Mr. Nankaville, was very efficient, and a striking evidence of the value of his instructions upon the Tonic Sol-Fa method. By the kindness of several friends, the interest of the entertainment was greatly enhanced by very able performances on the pianoforte, with flute accompaniments. Recitations of a moral, humorous and instructive character, added greatly to

the enjoyment of the Saints, and both they and the strangers present were agreed that the evening was spent in a pleasing manner. Many thanks are due to the members of the choir, for the steady perseverance displayed by them in their studies, and the Sol-Fa method of instruction may be considered as an accomplished fact, in London as well as in Zion.

RELIGION.

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Religion is a subject which has engrossed the attention of mankind, more or less, from the days of Adam down to the present time. In every grade and class of the human family, no matter whether civilized or uncivilized, whether having a white skin or a black one, whether heathen or Christian, man appears to be a worshiping being, and seems as if he must have something to reverence, something on which to set his heart and affections, and show an adoration for more than another. We find the heathen worshiping his gods of wood or stone, the drunkard worshiping intoxicating drinks, the miser worshiping his coins, the Christian worshiping the great, incomprehensible god of his imagination; and so on we might go, to name a vast number of objects which are worshiped in this our day—objects which man has set his heart and soul upon. But our motive is not so much to consider the objects of man's worship, as the motives which actuate him to that worship.

It is a fact not to be disputed, that some worship gold because they love it, and some revel in iniquity and carry it on, because they love it more than anything else. For centuries have systems been taught to the children of men professing to be the Gospel, and many thousands have embraced them, and followed them to the end of their lives; but what has induced them to take such a course—by what feelings were they actuated? It is only reasonable to suppose, that they have followed and been influenced

by the teachings of their leader or preacher. What are the doctrines they preach? We find their sermons long and eloquent, though some of them amount in substance to this—worship a God without body, parts, or passions, and believe that his Son, Jesus Christ, died to save mankind. These principles taken alone are so absurd, that it is necessary to accompany the preaching of them with some terrible threat of fearful consequences, in order to induce men and women to believe and receive them; so they portray, in the most horrid forms, a burning hell, to be endured for all eternity by those who will not believe the monstrosities they preach. Thousands have been converted to these dead faiths, under the excitement of a long, loud, and eloquently delivered sermon, in which was depicted in the most horrid forms, the torments to be endured by those who might have but even one sin unpardoned at the time of death, and an undefined existence in some heaven "beyond the bounds of time and space," for those whom they pleased to designate as the righteous. We are bound to come to this conclusion, that when ministers preach such fear-exciting sermons, they themselves must be worshiping their God from fear, and not from love, and that all their converts and followers are actuated by the same spirit as their leaders.

But this is not the case with a faithful Latter-day Saint. He has learned that "to know God is eternal life," and believes that the only principle

by which any man can know Him, is revelation. He loves his God for his unchanging goodness, mercy, and loving-kindness, and endeavors to let his actions testify of his love, by keeping His commandments, and living every day so that he can go before his Father in confidence, thanking him for His gifts, and asking him for His blessing, believing his prayers will be heard and answered.

This, then, is the difference between the Gospel of Jesus Christ, and the popular systems of religion which men have preached for centuries. The Gospel teaches men to serve God because they love him, having obtained a knowledge of him by revelation; and the other systems teach men that God will punish them for all eternity, if one sin remains unpardoned when they die.

Listen, O ye nations of the earth! Ye men of this, the nineteenth century! God will never accept the services nor acknowledge the worship of any man, who serves him through abject, wretched fear. A man must be actuated by pure love, if he wishes his devotions to be recognized by Deity. And while this generation may console

themselves with the idea, that if what we tell them be true, they will at any rate escape the reward of those who "forget God," seeing that they never knew him, let them know this, that as Jerusalem felt heavily the judgment-dealing hand of Jehovah, for putting Christ and his Apostles to death, so this generation have yet to atone for the innocent blood of the Prophet Joseph and others. It needs not the actual blow to be struck, to bring a nation or a people under condemnation for the death of a person or persons innocently slain, but those who consent are equally guilty; therefore, every nation who receives not the message of heaven through Joseph, but rejects the offer of mercy and salvation, will find the fierce judgments of God overtake it. And let this generation remember, that the day is coming (and sooner, too, than they imagine) when "Jesus will descend, taking vengeance on them that know not God." Accept, then, the only means of obtaining a knowledge of God, which is revelation, and worship and serve him in an acceptable manner, through love and not fear.

J. SUGDEN.

THE BEING OF GOD.

BY PRIEST WILLIAM HENRY SCOTT.

Many and varied are the ideas entertained respecting God amongst the Christians of the day, yet the majority, if not all, have come to the conclusion and belief, that he is "without body, parts and passions," and omnipresent, or, in other words, filling all space at the same time. Such an idea is preposterous, and we might expect to find it cherished by the heathens, but surely, in this the nineteenth century, one could scarcely credit that the great and learned men, who profess to be inspired by the Spirit of the Lord, have arrived at no better conclusion. This belief was not always in existence, and, thanks be to our Father, for sending again the Gospel, is not believed by the Latter-day Saints, who,

having obeyed the Gospel, have had the darkness of error taken from their minds. We believe that God *has* a body, parts and passions, like his children, with this difference, that man is mortal and imperfect, and God is immortal and perfect. We may be counted as fanatics; but, by glancing through the Scriptures, we can take from the many proofs recorded therein, a few quotations to prove to the world that belief which they so strenuously oppose.

We find in Hebrews, that "Jesus was the brightness of God's glory, and the express *image* of his person." We all know from the Scriptures, that Jesus was born of a woman, and had every appearance of any other man,

and here we find Him stated to be in the "express image" of the Father. This, independent of any other proof, is sufficient proof that God has the form of man. We likewise read, that when God had created the heavens and the earth, he said, "Let us make man in our image, after our likeness." We have nothing said to the contrary, but that Adam was made in the image of God. We are Adam's children, and, therefore, may naturally suppose, that we are still in the form of our Father. Another instance we have to prove that our Father has a body, will be found in Genesis, where we read that Jacob wrestled with God until the breaking of the day; He being so much like a man, that Jacob did not know, at first, that it was God, and would not loose his hold until God put his finger upon his (Jacob's) thigh, and dislocated it. In order to demonstrate it more clearly, we would refer to Gen. 18th chap., where we find, as Abraham sat at his door in the heat of the day, three men stood by him, whom he recognized to be heavenly visitors. He bowed himself before them, begging of them to rest themselves, wash their feet, and partake of some food, so that they might go on their way refreshed; and we read that he ordered three measures of fine meal to be kneaded and made into cakes, and a calf to be killed, which was placed before them, and they did eat. Surely no one can contradict these passages, and say that they imply something else, for they are not written figuratively, but simply as historical facts.

Having shown that God has a body, we will now quote one or two passages which speak more clearly as to his parts. Peter says, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." We likewise find that when Moses and the Elders went up into Mount Sinai, "They saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hands." Those

passages need no interpretation, but speak for themselves.

Respecting passions, it is just as creditable for us to believe that God has the same passions which his children have, as it is to believe that he has a body. We read that he loves and hates, is jealous, and sometimes angry. Are these not passions? Yes, surely. Then how absurd it is to suppose that he has no passions. How could he love those that serve him faithfully, or feel angry with those who sinned against him?

The last and most unreasonable idea is, that God is omnipresent. The groundwork of this idea is founded on the Psalm, where David says, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up to heaven, thou art there; if I make my bed in hell, behold, thou art there," and they will argue that David was speaking of God himself; whereas we understand that he is simply omnipresent by the power or influence of his Spirit. But, in order to show that he does not fill all space at the same time, we will quote one or two more passages from Scripture. God, in speaking of the Tower of Babel, said, "Let us go down, and there confound their language," and of Sodom and Gomorrah, said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come up to me; and if not, I will know." Here is quite enough to convince any one that He does not fill all space, or else he need not have gone to Sodom, and to the Tower of Babel. There is another passage we will call attention to, (1 Kings, 19th chap.) and bring this subject to a close. When Elijah was in a cave at Mount Horeb, he was told to "stand upon the Mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake, fire; but the Lord was not in the fire: and after the fire, a still small voice." Surely, nothing can be more clearly spoken than this, and

nothing sweeter than the knowledge that God is our Father, and like ourselves, "that we have received the Spirit of adoption, whereby we cry, Abba, Father," and that "the Spirit

itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 265.)

HISTORY
OF
WILFORD WOODRUFF.
[FROM HIS OWN PEN.]

May 5.—While laboring for Joseph Young, Kirtland was visited with a sudden storm of wind and rain, a current passed south of the Temple in the form of a whirlwind or tornado, which destroyed and injured several buildings, it crushed one of Joseph Young's buildings, and removed the one we were in some 10 feet, but no person was injured.

I felt impressed to go out upon a mission; the Spirit was upon me, and led me to go to Fox Islands; it was a country I had never visited. I named my feelings upon the subject to Elders Kimball, Rigdon and others; they encouraged me to go. Elder Kimball blessed me, and said in the name of the Lord, I should be blessed and prospered on my mission, and do a good work. I proposed to Jonathan H. Hale to accompany me, which he did.

May 31.—I left my wife and friends in Kirtland, and walked to Fairport with brother Hale; we were joined by Milton Holmes, and took the steamer Sandusky and arrived in Buffalo, June 1st, and Syracuse on the 4th; walked 36 miles to Richmond, Oswego county, New York, and called upon my two brothers, Azmon and Thomson, whom I had not seen for several years. We visited the churches as far as Sackett's Harbor, called upon Archibald Patten, and delivered to him some letters from Warren Parish, in which were enclosed many one hundred dollar bills, which he had taken from the Kirtland Bank.

We crossed Lake Ontario, visited Upper Canada, and attended a conference, May 10th, with Elders John E. Page and James Blakealy, in the township of Bastard, Leeds County. There were eight branches represented, containing 300 members, 13 Elders, 5 Priests, 8 Teachers and 6 Deacons. Elder William Draper and myself ordained 7 Elders, 9 Priests, 11 Teachers, and 5 Deacons: five were baptized by Elder Page at the close of the Conference.

A woman was possessed of the devil and greatly afflicted, much of the time was dumb; four of us laid hands upon her, and cast the devil out in the name of Jesus Christ, and she was made whole, and gave thanks unto God, and went on her way rejoicing.

We visited several other Branches and preached the word of God, and several of the sick were healed.

We returned to Kingston, took steamer for Oswego, and canal for Albany; Brothers John Goodson, Isaac Russel and John Snider accompanied us from Canada, and left us at Schenectady, to join Elders Kimball, Hyde and Richards at New York, to go to England.

We walked from Albany to Farmington, Conn.; attended a conference of the Saints in Canaan; arrived at my father's house July 6th. This was the first time I had seen my father or relatives in Conn., since I joined the Church; they received me kindly. On the 10th, I preached in the City Hall in Colinsville, and a mob gathered and attempted to break up the meeting, with fife and drum, hollering and yelling; they were urged on by a Presbyterian priest. At the close of the meeting the priest came to me

with his rabble, and asked many questions; he said I had no right to my opinion, and no man had a right to preach the gospel unless he had a collegiate education. I told him I would admit that point, when he would tell me at what college Jesus Christ and his Apostles obtained their education: the priest and rabble then left.

—12.—I preached in a school house in West Avon to an attentive congregation; after meeting I baptized my uncle, Ozem Woodruff, his wife and son, John, in fulfilment of a dream which I had at ten years of age.

I visited most of my relatives in Conn., and preached the Gospel to them.

—16.—I preached at Adna Hart's in Avon, where I was met by my step-mother and sister, also by my wife, who had travelled alone from Kirtland, and was on her way to visit her father in Maine.

—19.—Elder Hale went to New Rowley, Mass., to visit his friends. I had been solicited to preach to the citizens of Farmington by many prominent men, but every room which was offered me, including the town hall, was closed against me by the Rev. Noah Porter, pastor of the Presbyterian church, until the Methodist church was offered me, which he had not influence to close. Two hours after I gave out the appointment, the house was filled, and I preached to a very attentive congregation, including my father and his household, for an hour and a half, upon the first principles of the Gospel: I gave liberty to the assembly to ask any questions, or find any fault with what I had said, but I met with no opposition.

—20.—I left my father's house, and, with my wife, rode by stage to Hartford.

—21.—Not having money to pay the fare for us both, I paid her fare in the stage to New Rowley, Mass., and I walked through a hot sultry day fifteen hours, averaging three and a half miles per hour, making 52 miles.

—22.—I walked 48 miles.

—23.—I walked 36 miles, and arrived at Elder Nathaniel Holme's, in New Rowley, at two o'clock, p.m.,

making 136 miles in a little over two days and a half. I met with my wife and Elder Milton Holmes, at his father's house: I spent several days in preaching to the Saints in that region.

Aug. 1.—We left New Rowley, and was joined by Elder Hale, who accompanied us to Saco, Maine.

—7.—I accompanied my wife to her father's in Scarborough, Maine. We were kindly received: it was the first time I had seen any of her relations. We found mother Carter very sick. I spent several days visiting the Saints in that region.

—10.—I accompanied Ezra and Fabien Carter, my brothers-in-law, on a fishing excursion; we caught with hooks 250 cod fish, haddock, and hake, and saw four whales; it being the first time I had ever seen that class of fish that swallowed Jonah.

—18.—With Elder Hale, I started to fill my mission on Fox Islands; we walked to Portland, and spent the night at Mr. Samuel Hale's.

—19.—We took the steamer Bangor 85 miles to Owl's Head, where we arrived at sunset, without means to prosecute our journey further. We retired to a high hill, and bowed before the Lord, and prayed that he would open our way; the spirit of the Lord rested upon us, and testified unto us that our prayers would be answered. As we arose from our knees, a sloop came into the harbor; we went to the captain, and enquired where he was going; he replied, through the channel of Vinal Haven; he took us on board and landed us on North Fox Islands, at 2 a.m. on the 20th. We wandered in the dark about an hour, rambling over rocks and bushes, found the house of Mr. Nathaniel Dyer, and were entertained. It being Sunday morning, Mr. Benjamin Kent piloted us to the Baptist meeting-house, occupied by Elder Gideon J. Newton, pastor of the only religious denomination upon the Island. At the door, I sent for the deacon, and told him I wished him to inform the minister that we were servants of God, and wished to deliver a message to that people. The minister sent word for us to come into the pulpit; accordingly, with valise in hand, we walked

up into the pulpit, and took a seat on each side of him. When he closed his discourse, he asked me what hour we would like to speak; I told him at five; he gave out our appointment, and invited us to his house. I asked him how many school houses were on the Island; he said four, and gave me their names. I asked him if they were free for any one to preach in; he answered in the affirmative. I took out my Bible, Book of Mormon, and Doctrine and covenants, and laid them all upon his stand; he promised to read them. The hour of meeting arrived, and I preached to a full house upon the first principles of the Gospel, and bore testimony that the Lord had raised up a prophet, and had commenced to establish his church and Kingdom again upon the earth, in fulfilment of his word, as spoken through the ancient Prophets and Apostles. This was the first discourse ever delivered by any Latter-day Saint upon this chain of islands; Elder Hale bore testimony. I gave

nout appointments for preaching in the four school houses. The people came out in masses to investigate the principles which we taught. In fourteen days we preached nineteen discourses. Capt. Justice Ames and wife were baptized by Elder Hale. Elder Newton, the Baptist minister, with his family attended twelve of our meetings, read the books, and was convinced by the spirit of the Lord that our doctrine was true, and he had a hard struggle in his mind to know which to do, receive or reject it; he finally resolved to reject it, and commenced preaching against us. He sent for Mr. Douglass, Methodist minister, on the South Island, to come and help him; he had been long at variance with Mr. Douglass, but they became very friendly and united in a war against us. We continued preaching daily, until we baptized most of the members of Mr. Newton's church, and those who owned the meeting house.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, MAY 6, 1865.

DIFFERENT MEANS USED BY THE ADVERSARY TO RETARD THE PROGRESS OF THE TRUTH.

It is now thirty-five years since the Church of Jesus Christ of Latter-day Saints was organized, and, during that time, its history has been more chequered by variety of scene and circumstance, and constant struggling and wrestling against calumny and persecution, ending always in victory and triumph, than any other religious denomination that has ever held sway in the world. In its rise and progress, and the spread of its principles, it has sometimes been compared to Mohammedanism, but the parallel fails completely when we look to the different means adopted by its teachers to advance its doctrines, the nature of the obstacles and difficulties by which they were met

in their career, and the end they proposed to bring about by its establishment amongst mankind. The creed of Mohammed was, we may say, forced upon the acceptance of the world. Its devotees went forth, not with a message of peace, but with a challenge to battle, and ruin and desolation marked their victorious path. There were no arguments brought forward by them as to its truth, no exposition given as to its mysteries, passive obedience to the will of the prophet, and a repetition of the prescribed formula, "There is but one God, and Mohammed is his Prophet," were all the tests necessary to prove who were the faithful. But, with the Latter-day Saints it has been different. From the time that the Prophet Joseph received the revelations of heaven, the powers of evil seemed to be arrayed against him, determined to impede him in his progress. He did not go forth with the sword against barbarians and heathen nations, but, with no other aid than the simple testimony of Jesus, battled against the combined learning and wisdom, prejudice and intolerance of a professedly religious world. Nor, was it something appealing merely to the carnal wants or gratifications of man, that was offered by him, promises that through the physical subjugation of their enemies, his followers would gain admittance to the joys of Paradise, but, a creed which in its nature circumscribed the universe, professed to teach men how to save and exalt themselves, how to nurture the principle of good within them, bring down peace and righteousness upon a troubled world, and fill it with "the knowledge of the Lord, as the waters cover the channels of the mighty deep." And yet, paradoxical as it may appear, from that very moment persecution commenced. Every artifice and subterfuge, that could be coined in the brains of political demagogues or religious charlatans, was brought into play against the daring impostor who boldly declared that God had spoken to him, and acknowledged him as His servant. In his public and private life was he assailed, hunted from place to place, charges of treason preferred against him, his followers attacked by mobs led on by ministers of religion, women and children murdered or driven forth in the depth of winter, to suffer want and penury in the midst of a barren and hostile country, men imprisoned, tortured and slain, villages and towns sacked and destroyed—such were the persecutions entailed upon them. And yet, how vain and futile were the efforts of their enemies to cause their faith and courage to falter, or break them up into scattered, isolated fragments, without the power of re-uniting or re-organizing themselves! From Ohio to Missouri, from Missouri to Illinois, did the adversary follow, and yet every effort and plan for their destruction was frustrated. Witness them fleeing from Missouri, and in a short time planting themselves in Nauvoo, the Beautiful City. There a Temple was built, and thousands gathered together from the nations. A little time of peace, and again the old enmity, ending in the martyrdom of the leaders of the Church. Gloom and darkness gathered around the people then, there seemed no way of escape from utter annihilation, and yet what do we find? Like the ancient pilgrim fathers, hundreds wending their way across the barren wastes, entering a country bleak and desolate, and again the Priesthood of God gathered together, and a song of praise and thanksgiving swelling up from the hearts of a free, a ransomed and a grateful people. Yet, there again the Adversary followed. Not alone in spiritual, but also in physical things, was his design apparent. The Saints knew that the internal prosperity of Zion was dependent upon the cultivation and development of arts, manufactures and agriculture amongst themselves, and

therefore boldly set to work, in order to become independent of any foreign aid, and seek their resources from amongst themselves, but here again they were thwarted. It seemed as if the elements had combined together to frustrate them in every attempt at improvement. Iron and other minerals had almost to be wrenched from the bosom of the reluctant earth, unforeseen difficulties and obstructions continually presented themselves, and yet, in the face of all these, the Church grew and prospered, the wilderness blossomed, the grain waved luxuriantly, fruits and flowers hung in rich profusion, streams bubbled and gushed, and watered the parched and arid soil, and improvement and progression was stamped upon every feature of the Work. Then came the attempted military subjugation of the inhabitants of the Territory, and its subsequent failure, the placing amongst them of civil officers, who pandered only to the machinations of those holding sway under the parent Government, the refusal to recognize Deseret as a State, the inattention to matters affecting the interests of the people, everything to provoke disloyalty amongst them, and lead them into the committal of some act that could be construed as being prejudicial to the peace and welfare of the nation. Yet, in spite of all those difficulties, nothing daunted the indomitable perseverance of the people, the faith and hope, and far-seeing judgment of the leaders whom God had given unto them. They had too sure a hope, anchored behind the veil, to be terrified by any bodily persecution that could be inflicted upon them, and too great a respect for the Constitution and laws of the country in which they dwelt, to forswear allegiance to it, merely because of the chicanery and duplicity of those who professed to be its upholders and administrators.

Foiled and baffled in his attempts to weaken the growing power of the people, or blast the character and reputation of their leaders, the Adversary next changed his tactics, at one time adopting a severe-let-alone policy, at another insidiously attempting to ingratiate himself into the favor and notice of the people, in order to diffuse amongst them the principles of modern civilization, flood their minds with unwholesome principles, and corrupt their homes with the demoralising influences attendant upon so-called Christian society. In this country, as well as in Zion, we find that "Mormonism" is really becoming respectable, that the truth and consistency of its social and religious polity is being seriously canvassed by men in position, and looked upon in a more favorable light than before, and the course formerly taken by its enemies to hurt and destroy, measurably deprecated with seeming earnestness and truth. In Zion especially, do we find this course being pursued. Government officials have issued invitations, calling upon all to gather to the Territory of Utah, to partake of the blessings to be gained there, and specious and plausible reasons have been urged upon the people, in order to make them believe that such measures would be conducive to their prosperity, and that they would benefit materially from intercourse and friendship, with all those whom the love of gain and plunder might bring amongst them. By this means, under cover of pretended friendship and affection, do they expect to overthrow the designs the Almighty has in view in regard to the establishment of his kingdom. We are informed in the Revelations of modern times, that the cause of the rebellion in heaven, was that Satan offered to redeem the world upon a simpler plan than Jesus proposed, and, it being rejected, he rose in opposition against God, and the very same principle is at work now. Satan

wishes to impress upon the minds of men, that they can be saved and exalted by an easier method than the servants of God point out, and that the earth can be freed from the curse, and brought back to its pristine beauty and purity, without the labor and struggles that the Saints deem will be requisite to bring about the restitution of all things. And finding his plans for the *physical* destruction of this people counteracted and checked, he strives by placing amongst them the contaminations and impurities of the world, to weaken their *spiritual* strength, and destroy the identity that they have all along preserved. In fact, we know that this plan was proposed in Congress, and deemed feasible and worthy of trial. Such covert attempts to mar the peace and prosperity of Zion, coming under the cloak and semblance of friendship, require to be met by an increase of power and faith amongst the Saints, more even than was necessary to resist open and undisguised hostility and opposition. The former course would no doubt have weakened the strength of the people, had the Lord not sustained and upheld them, but this would sap the foundations of our holy faith, the possession of the principles of which, rests upon the condition that we keep ourselves undefiled from the world, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people* zealous of good works."

We feel consoled by the knowledge that these attempts have been equally unavailing, that the power and authority of the servants of God is recognized to-day, as much as ever, that the Saints are unharmed by the influences brought to bear against them, and that Zion is progressing in every good and holy principle. We have the promise and assurance of God, that this time his kingdom is established, never more to be thrown down, and that though the Church may pass through fiery ordeals and sore and heavy struggles, she will come forth at last, "fair as the moon, clear as the sun, and terrible as an army with banners." Let the Saints in these lands take courage, and rest hopefully on these promises. Around us, we see the prophecies being fulfilled, the nations gathering themselves to battle, and yet we know, they who are faithful, will escape the judgments that await the ungodly. It is necessary that the people of God should "watch and pray, lest they enter into temptation." The air is filled with the influence of evil, its syren voice is heard everywhere around us, and although we follow not its promptings, we may become sufficiently imbued with the spirit of the world to sink into lethargy and apathy, consoling ourselves with the thought that all is peace in Zion, until our affections freeze into selfishness, our intellect becomes clouded, our faith leaves us, and like the belated traveller in the regions of eternal snow, we sink into slumber, and sleep the sleep that knows no waking. Listen to the promise of Jehovah given through his servants, "And, now, behold, if Zion do these things which I command, she shall prosper, and spread herself, and become very glorious, very great, and very terrible, and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might, to be her salvation and her high tower; therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART."

✓ DEPARTURE OF THE SHIP "BELLE WOOD."—We had the pleasure of clearing this fine ship upon Saturday, the 29th inst. She sailed in the afternoon of the same day, having 636 souls of the Saints on board. We shall publish, in our next impression, a list of the Elders who have returned home this season, and other particulars connected with the Emigration, which might prove interesting to the Saints.)

RELEASES, CHANGES AND APPOINTMENTS.

✓ Elder Mathew Lyon is released from laboring in the Bedfordshire Conference, to return home.

Elder George Reynolds is released from laboring in the MILLENNIAL STAR Office, to emigrate.

Elder David M. Davies is released from laboring in the Welsh District, to emigrate.

Elder William Leek is released from laboring in the Monmouthshire Conference, to emigrate.

Elder Hopkin Jones is released from laboring in the Swansea Conference, to emigrate.

Elder Charles A. Benson is released from presiding over the Herefordshire Conference, to preside over the Essex Conference.

✓ Elder Seth A. Pym is released from presiding over the Essex Conference, to preside over the Herefordshire Conference.

Elder Heber J. Richards is removed from laboring in the London Conference, to labor in the Kent Conference.

Elder R. H. L. Parker is removed from laboring in the Kent Conference, to labor in the London Conference.

Elder Rupert Brown is removed from laboring in the Liverpool Conference, to labor in the Bedfordshire Conference.

Elder Evan A. Richards is appointed to labor in the Welsh District, under the direction of Elder William D. Williams.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

LONDON DISTRICT.—Elder Isaac Bullock writes from London on the 19th April, referring principally to the condition of affairs in the Kent Conference, and to the Conference held there lately, a synopsis of the proceedings of which we published in our last. "It seems," he says, "that the fearful judgments of war, plague and desolation, that are now being poured out upon the nations, especially the fratricidal war in America, in fulfilment of the prophecies and revelations given by Joseph Smith the Prophet, are causing many to seek to know more of the Latter-day Work. In fact, the wide-spread information which has been given by the Elders, both in this and the adjacent Conferences, regarding the different prophecies of Joseph, and the constant presentation of the truths of the Everlasting Gospel, have made the people generally so sensible of the existence of 'Mormonism,' as it is called, that even those who disbelieve our principles, are afraid they are true, and show great cowardice in meeting

the truth, making lies their refuge, and seeking to hide themselves under the cloak of falsehood; yet we know that the judgments of God will come upon them like a flood, and overflow their hiding-place, and that the consumption decreed will make a full end of all nations."

C O R R E S P O N D E N C E .



Great Salt Lake City, }
March 13, 1865. }

President Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—In view of any difficulty which may arise between the United States and Great Britain, I wish to suggest to you the propriety of your keeping in view a native Elder, one who has been here, and who can, if war break out between the two countries, stay, without incurring any difficulty, to take charge of the affairs of the Mission, so that you can return home. It would be well for you, in view of such an event occurring, to always have your business in a condition that you can close it up readily, and take your departure for home. Should such circumstances arise, the business of the Mission will have to be curtailed very much, and it might be wisdom to suspend the publication of the STAR, and to print—if it should be necessary to issue any printed matter—a small sheet occasionally. But you will know about this matter better than I do, and you can do as the Spirit manifests.

If war should break out, it will be advisable for you, before you start for home, to have the funds which have been deposited in your hands as Individual Emigration money, paid back to the depositors. That it may be known throughout all the Conferences, and to all who have made such deposits, it will be necessary for you to advise through the STAR, or by means of circulars, that you desire all who hold certificates of deposit, or Miscellaneous Deposit receipts, &c., to present or forward the same to you for settlement, and close up that account. Of course, your Miscellaneous Deposit book will give you the names of all who have money in your

hands, and by that you can tell when you have settled with all. The Individual Emigration Account in the various Conferences, for which the Saints hold receipts in their Pass Books, should also be settled up strictly, that there may be no ill-feeling and trouble arising out of the non-settlement of such small amounts. While upon this subject, I desire to say that the Saints in the various Conferences, who deposit in the Individual Emigration Account, should not place money, say to exceed ten shillings, in the hands of the officers of their Branches, but they should forward it to the Liverpool Office, and have your receipt for the amount; and the amounts in your hands to the credit of the Conferences, should be kept as low as possible, by having the money which the Saints pay into the Conference Individual Emigration Account, transferred from that account to your books, to their individual credit, as soon as the amount is sufficient to admit of your doing so, and you give them receipts for the same. By taking this course, those who may be inclined to defraud will have less power to do so.

The celebration of the 4th instant passed off very quietly. There was quite a large demonstration on the occasion, the procession reaching about one mile in length. The people from the Bench played a rather insignificant part in the procession, they not exceeding 250 men, probably, all told. After parading the principal streets, they collected on Main Street, opposite the new market house, and between Kimball and Lawrence's and Jennings' stores, where a stand had been erected for the orators. Judge Titus made an oration of an hour and a half's length—a dry, uninteresting, pointless affair, that fell very flatly

upon the ears of his auditors, his friends among the number; in fact, the latter were very much annoyed at listening to his remarks, for, without doubt, they fully expected to astonish the people with his display of legal and historical lore, and to draw a wide distinction in their minds between the men of erudition, such as are now here as officers, and the people's leaders in the Priesthood. But no man ever made a greater mistake. In no other city in the Union could such a crowd of people, variously estimated at from five to ten thousand, have been kept together so patiently, under such circumstances, to listen to such a speech—the speaker would have been cried down. The weather was cold, and the people had to stand in melting snow and water for upwards of two hours, during the proceedings. Capt. Hooper followed in a speech of about fifteen minutes length, which was right to the point, and elicited several cheers. After the proceedings had terminated, the City Council prepared a collation, which they invited several prominent citizens, and Col. George and his staff, to partake of. Col. George is in command of the post here, now that the General has left. They professed to be much pleased with their entertainment, and one of the officers expressed great regret that the commanding General was not present to participate. The same officer and others, afterwards stated to the mayor and some members of the Council, how much pleasure it would give the commanding General and the officers, to have a ball tendered by the City Council to him previous to his leaving for Denver, which he intended to do on the 8th instant. The City Council felt, that if the General and the other officers could accept an invitation to a ball, after saying what they had respecting us, they were quite willing to tender him one, and thus have them give the lie to all the stories which they had published

against us. He, and the officers accepted the invitation gladly, and the ball came off on the evening of the 7th. They professed to be delighted, and the General was profuse in his acknowledgements of the honor which had been done him.

What a change do we here behold! You know how loftily they held their heads, and how much they hoped to accomplish when they came here. Gaily and jauntily, with all the pomp and circumstances that would be likely to impress the citizens here with respect and fear, they came into this city—a large command with horses fat and fine, and all the *et ceteras* necessary for the accomplishment of their purposes. They felt to say—Let our eyes look upon Zion, and let her be defiled. But they knew not the thoughts of the Lord, neither did they understand his counsel. Their numbers have dwindled to probably 300, and they have scarcely a horse that can be used; money is so scarce that they cannot even pay for going to the theatre, and the celebration of the anniversary of the Bear River battle, had to be deferred for want of funds to carry it out, and even when the celebration did come off, the money to pay for it had to be borrowed.

The people generally enjoy good health. Peace prevails, and there has been no change of sufficient importance to require note, since I last wrote. The weather has been very stormy and cold; we have had a supplement to the winter, for it was supposed, some weeks since, that the winter was breaking up. We are now having a thaw.

With love to yourselves and families, and the Elders, in which President Kimball and the brethren of the Twelve, who are here, join, and praying the Lord continually to bless and preserve you, and prosper you in all your labors, I remain, as ever, your brother,

BRIGHAM YOUNG.

An Englishman met with a North-American Indian, and in the course of conversation was very anxious to impress him with the greatness of the British Empire. "The sun," said he, "never sets on English dominion. Do you understand how that is?"—"Oh! yes," said the Indian, "that is because God is afraid to trust them in the dark."